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THE BURMA NEWS

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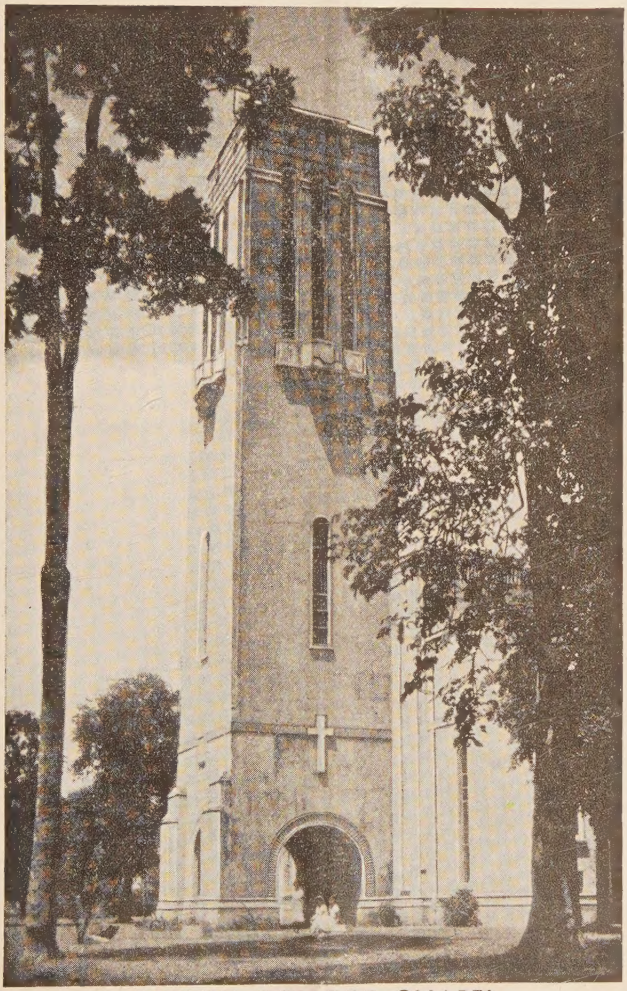

JUDSON COLLEGE CHAPEL

SEPTEMBER, 1940

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

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THE

BURMA NEWS

Editor: Leonard A. Crain

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Vol. LIII Rangoon, Burma, September, 1940 No. 9

THE BURMA BAPTIST MISSIONARY CONVENTION

Rangoon 19th - 21st October

Theme: "I was not disobedient unto the heavenly vision." (Acts. 26: 19).

PROGRAMME

FIRST DAY, Saturday, 19th October, 1940.

Judson Bible Centenary Meetings.

Place: Vinton Memorial Hall, Ahlone, Rangoon.

10 — 12 Noon. Chairman Rev. M. C. Parish, (President, B. B. M. C.). Chairman.

1. Devotional
2. Address "The value of Burmese Bible in Burmese Language for Burmese People." Saya U Tun Pe, Judson College.
3. Collection
4. Address "The distribution of Bibles in Burma." Rev. H. C. Willans, Rangoon.

2 — 4 P.M. Chairman Saya U Tun Pe, (Vice-President, B. B. M. C.). Chairman.

1. Devotional
2. Address "The value of Pwo-Karen Bible in Pwo-Karen Language for Pwo-Karen People." Sra Mahn Ba Kin, Rangoon.
3. Collection
4. Address "The value of Sgau-Karen Bible in Sgau-Karen Language for Sgau-Karen People." Thra Chit Maung, Rangoon.
5. Special Closing Devotional (Chairman, Rev. C. Hobbs, Henzada.)

7 — 9 P.M. Concert in aid of Convention Fund, Chairman, Mr. Johnson Kan Gyi, Judson College.

SECOND DAY, Sunday, 20th October, 1940.

Convention Annual Meetings.

7 — 8 A.M. Prayer Meetings in Racial Languages.
Place: **Burmese:** Judson College. **Chin:** Judson College.
Sgau-Karen: Vinton Hall. **Pwo-Karen:** Brayton Hall
Indian: Union Hall.

10: 30 — 11: 30 A.M. Preaching Service in Racial Languages.
Place: Vinton Memorial Hall, Ahlone, Rangoon

SECOND DAY, Sunday, 20th October, 1940 — *(Contd.)*

1—4 P.M. Burma Christian Endeavour Union Annual Rally and Meeting.
Place: Vinton Memorial Hall, Ahlone, Rangoon.

6—7 P.M. Any racial group meeting to be arranged by their Leaders.

7:30—8:30 P.M. Preaching Service in English Rev. C. Hobbs, (Alt. Rev. C. M. Lloyd.)

Place: Vinton Memorial Hall, Ahlone, Rangoon.

THIRD DAY, Monday, 21st October, 1940.

Business Sessions.

7—8 A.M. Prayer Meeting in Racial Languages.
Place: Vinton Memorial Hall, Ahlone, Rangoon.

10—12 Noon. Business Session Charman Rev. M. C. Parish, President
Place: Vinton Memorial Hall, Ahlone, Rangoon.

1. Opening Devotional and Address
2. Report of Management Committee
3. Collection
4. Report of Treasurer
5. Reports of Workers
6. Announcements and Adjournment (Committees concerned meet during interval).

1:30—4 P.M. Business Session (Continued) Chairman Sra Man Myat Sein Bassein, Vice-President.

1. Short Devotional
2. Reports on Institutions: — Judson College; Divinity School; Orphanage Home; Ellen Mitchell Hospital; Agricultural School; Harper Hospital Moulmein Leper Home.
3. Collection
4. Reports of Committees: — Digest of Church letters; Place, time and preachers for next year; Officers for next year; Obituaries.
5. Announcement and Adjournment.

6:30—8:30 P.M. Business Session (concluded) Chairman, Saya U Tun Pe, Vice-President

1. Short Devotional
2. Resolutions
3. Unfinished Business
4. Report on enrolment
5. Collection
6. Closing remarks by President
7. Announcements.
8. Inspirational Address by Rev. Ray Spear, Pegu.

(N.B. — Hymns for the congregation will not be printed in the Programme as in former years but hymns from the "**Convention Evangelistic Hymnal**" sold at A. B. M. Press, Rangoon, will be used.)

The following Missionary Members on different Committees are reminded of their respective duties, for report in 1940 Session.

Dr. C. E. Chaney (Digest on Church or Association Letters), Rev. C. L. Kle (Resolutions); Miss M. Reifsneider (Obituaries); Rev. B. C. Case (Nomination fo 1941); Rev. M. L. Streeter (Time, place and preachers for 1941); Rev. W. D. Sutto (Enrolment for 1940).

Address: 49, Macrae Street, Moulmein.

Arthur Shwe Taw,
Corresponding Secretary,
27th August, 194

The Burma Baptist Convention is the largest Baptist organized body in the world, outside of England and America, according to the 1940 summary of statistics from the Baptist World Alliance. We have 1522 churches, with 137,627 members. Next in order comes the Telugu Baptist Convention of India, with 408 churches and 112,620 members.

Bible Sunday — 27th October

As the last sheet of the one-volume Judson Burmese Bible came from the press on the 24th October, 1840, the Committee of Management of the Convention has designated *Sunday the 27th October, 1940,* as *Bible Sunday.* That is the Sunday nearest the 24th. The Committee ask that every church in Burma, of whatever denomination, creed, language or race, be urged to take part in that day's Memorial. Materials are being prepared by a Sub-Committee, of which the Agent of the British and Foreign Bible Society is a member. Articles on Judson's work and on the conditions under which he worked are being published in the English and vernacular papers.

The Memorial Services in the local churches are, in the minds of the Committee, of more importance than the general celebration. Of still more importance is the wide distribution of Bibles and Gospels, and better yet, the *resolution for every Christian to read the Bible for himself every day, in his own language.*

M. C. Parish, *Chairman,*
Burma Baptist Missionary Convention.

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Publicity for Burma

Why not enclose with each letter home a bit of the story of our Burma mission work?

You are familiar with the little publicity leaflets which are prepared from time to time by the Publicity Committee. The Committee suggests that each time you write home, you enclose one or more of these leaflets, asking your relatives or friends to "read and pass on."

You will shortly receive a packet of these leaflets, from the Publicity Committee, and when you have used up this supply, don't hesitate to ask for more!

The Burmese Hymnal

The Press is glad to announce that the Burmese Hymnal (words only) will in all probability be ready by Convention time. Saya U Ba Han has put in many hours of work in preparing copy and correcting proof, and most of the hymns are already in type. After the completion of this edition, work will go forward on the edition with music.

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The Secret Place and The Upper Room

For private or family devotions, no better guides are available in English than "The Secret Place" and "The Upper Room." Each is published quarterly, "The Upper Room" by a publishing house affiliated with the Methodist Church; "The Secret Place" by our own American Baptist Publication Society.

Both these publications are stocked regularly by the A. B. M. Press, and are sold at 5 annas each.

Many of our people have been using "The Upper Room" for years. "The Secret Place" is a comparatively new publication. Many people feel that it is better suited to family devotions than "The Upper Room." Its editors are making a consistent effort to provide material which is interesting and intelligible to children as well as grownups, and many who have used it report the interest their children have shown in the daily readings.

Our own Mrs. Chaney is one of the contributors to the current issue.

For *your* family altar, we recommend most heartily either

"The Secret Place"

or

"The Upper Room"

Round About Judson College

College has been in session since June....long enough for lots to happen. This is just a glimpse of campus life and a reply to the many "How are you's" that we receive both from Burma and old friends of Judson College, in America.

This morning the grounds looked lovely, so very green, lawns smooth and all the foliage luxuriant and dripping with recent rain. The flock of grounds mahlis in brilliant colored shirts were squatted weeding at the edge of the driveway to the chapel looking, from a distance, like large birds. Some birds, you'd say! The heavy rain makes some things like shoes green too, but not lovely. Plants grow at a tremendous rate. We measured the daily growth of bamboos in our yard recently: some grew nine inches, some one foot a day. Our children are growing fast too sometimes a half inch a month.

Our day here begins with morning chapel which is voluntary. No bell sounds from the chapel tower but some forty to seventy students assemble for worship there each weekday morning. A faculty member usually gives the brief message and after a hymn and prayer, students are off to the various classes. As they go, their longyis brighten the scene.

We have some splendid young people in College: 519 in all, 157 of this number being women students. Among them are several Shan princesses. Quite a few come from frontier places. There are 298 Christians. The girls' health is my usual care and this year, I notice what a healthy lot they are, quite in contrast to the thin little girls we used to have. A few years ago I had long lists of girls on weight charts and on extra food. As Mr. Case would say, may the stock continue to improve! You will notice that we have more students than ever before. The hostels are packed and there is a large number of day students.

Our Judson College church ha been having its membership as we as all new Christian students visite by fifteen pairs of visitors, a sta person and a student on each of th fifteen teams. Five of these team have not yet reported but alread seventy-nine people have signified desire to affiliate with our church The church will welcome these nev members next Sunday with the righ hand of fellowship and later wi have a social in their honor. Thi church visiting has undoubtedly help ed to bring all the members in close touch and seems a very pleasant wa of gathering in the flock.

Sunday evenings now at the vespe hour, the Karen students meet wit Thra Kan Gyi and the Burman stu dents or all who speak Burmese gathe with U Hla Bu. Once a month a come together for Communion. Th student discussion groups follow th usual plan, a Freshman group and group of Upperclassmen. The choose their own topics and meet i the faculty homes.

But this tells only part of the stor of the Christian work going on i Judson. There are all the Bibl classes. There is the personal contac of Christian students and Christia staff with students of other faith Every Friday morning there's a crow of boys meeting voluntarily studyin methods of personal devotions.

There are about sixty-five i Dicky's Social Ethics class made u of Freshmen who prefer not to tak Bible. Recently they have been dis cussing Gambling. They have had rousing debate on the subject an various speakers have taken it u from different angles. One Magis trate took it up from the point o view of the law and crime. I general, he said "thumbs down" o gambling. Afterward at question time when asked about the State Lottery he said that was all right; and as t horse racing, that too was all righ

(Continued on page 235.)

From Mrs. J. H. Cope:

Word received as we go to press gives Mrs. Cope's present address as

59 W. Washington Lane
Philadelphia, Pa.

A personal message from her will appear in the October issue.

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Mandalay

Since returning from the hills many interesting things have come into our program here in Mandalay. The schools have greatly increased in attendance over last year's enrolment. The Girls' School has an enrolment of 235 pupils. Miss Adelaide Martin, formerly of Morton Lane School, has returned from study in America and taken up the post of Headmistress in this school. Kelly Boys' School has made a great stride over last year's much depleted enrolment and has 228 pupils on its roll. Saya U Thet Swe is the present superintendent. The vernacular school in North Mandalay has an enrolment of 102 with two teachers. We are puzzled as to how to help one teacher handle sixty of the smaller children, since the Municipality will not give the salary for a third teacher.

On the third Sunday in July the church celebrated Judson Day. This is the third year that we have made the pilgrimage to Aungbinle Village, only five miles from Mandalay. The regular Sunday morning service is held on this site, very sacred to American Baptists and to the other Christians of Burma. The old prison where Judson suffered so much is very near the plot of ground owned by the Mission, on which there is a chapel and now a new preacher's house.

This year the day's services were marked by the dedication of this new house, built by the Mandalay Judson Memorial Church at a cost of almost a thousand rupees. The chapel was crowded, not only inside, but outside as well. 175 people were present. Four carloads of friends came from Maymyo to take part in the celebration. Some Karens, Kachins and others came from the Barracks in Mandalay. There were Indians, English and Americans — altogether a group which well represented those to whom Judson brought the message of the Gospel in Burma and elsewhere.

The service was simple. U Ba Hlaing, the leader, told the story of Judson. We felt the Holy Spirit working in our hearts as we thought of the consecration of that great man. In prayer we were led to a reconsecration of ourselves. A sayama read the story of the house built upon the rock, which could not fall even when the storms came. The pastor led in the prayer of dedication. In the service were a number of hymns and three special choir numbers. The offering taken will be used for work in Mandalay District.

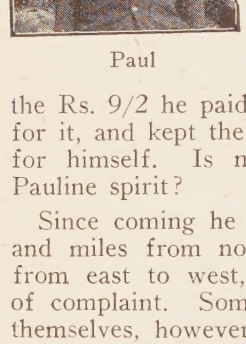
A very fine photograph of Judson has recently been hung on one side of the chapel, and one of Ann Judson is to be hung on the other as soon as it is completed. Both of these are gifts from members of the Mandalay congregation.

Following the service, we were all invited into the new house and were refreshed with dishes of kauk-swe and coffee.

In the afternoon the Boys' group of Royal Ambassadors told stories to the children of the village and played a few games with them.

Some of you will remember how the Indian work was hit during the riots here, and how almost the whole Indian church returned to India. During the hot season a young Indian by the name of Paul was introduced to me as wanting to come to Mandalay to work among the Indians. I told him of the lack of financial aid, but he had it in his heart to come and he has been doing devoted work here. His spiritual helper is Pastor Peter of Maymyo. During June he was able

to raise by subscription, Rs. 9/2. When this small amount was handed back to him he was very grateful.



Paul

This morning when he came to report on Sunday's meeting, he said they had had a small prayer room. This is a new thing, so I inquired as to how he was able to obtain it. He said that from the Rs. 9/2 he paid Rs. 4/- for rent for it, and kept the balance for food for himself. Is not this the true Pauline spirit?

Since coming he has walked miles and miles from north to south and from east to west, without a word of complaint. Some of the Indians themselves, however, came to ask if it was possible for me to provide him with a bicycle. I am thankful that I have one which he can use. The outlook is that it will be a worthwhile investment. He has suggested that next month members of his congregation and he buy benches for their prayer room. The owner of the building promises to build a little room for Paul to live in within this building. Pray, when you read this, that the Spirit of the Lord will continue to be upon him.

M. H. Reifsneider.

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Air Mail

Air Mail via Hong Kong and the Clippers to the United States now costs Rs. 3-15-6 for ½ ounce. This does not include air mail postage in the United States. Letters for this service should be marked "Air Mail via Hong Kong" and carry the above amount of stamps.

Nyaunglebin

All through July this compou closely resembled a lake with a f islands here and there on which t buildings rest. One Sunday morni the boarder boys had to get out ea and build a bridge before peo living on the compound could come church, but we really weren't havi a flood, even though the Parish were stalled here for an extra d We are still living on islands, but t paddy has grown high enough in m places to hide the water, and t picture is now that of a lovely gre field with trees and buildings in t middle of it. Along the driveway the Mission bungalow is an ixo hedge now ablaze with clusters of r blossoms. We stop once in awhile our busy round of duties just to thi of the beautiful world in which live. Can it be that there are v areas where war is destroying all t is lovely, — all that a loving Fath intended His children to enjoy? Ev the thought of war seems out of pl on this beautiful day we are n enjoying between August "showe

Last Saturday evening our Jun C. E. had a social at my house, — first they have had this year. Ab forty boys and girls have been atte ing the Junior C. E. meetings so planned refreshments and games that many. Talk about Aug showers! or July ones! They mild compared with the crowd youngsters that descended on about 6:30. My house seems v large when there is cleaning to done, but it shrank amazingly w we tried to find seating space for not forty, but eighty-five Ka children! If the Burman and Ind children (all non-Christians) in Primary Department had sudde decided they belonged to the Jun C.E., I don't know where we wo have put them. Luckily the refre ments were not cake but jam sa wiches, and as there was bread

enty of roselle jam in the house e quantity could be increased while e children played games. The first our of the evening was spent in siting other countries with the d of picture postcards and the dioptican. Then followed an hour games, thoroughly enjoyed by all, en by the "Marthas" working in e kitchen who heard the shouting d the laughter. Refreshments and e singing of "Taps" sent the child- n home to happy dreams. Next ay the attendance at Junior Church as seventy-five, and about the same Junior C.E. meeting. Part of the ildren had to sit on the floor because e didn't have enough benches for all. should say that social was quite a ccess! Wouldn't you?

Our present enrollment in the A.V. chool is 143. Reports are in from xteen of the twenty-one village chools conducted by some of our orkers in non-Christian villages. The xteen report a regular attendance of 25, with the promise of more when addy-planting is finished. From hat we know of the other five chools there must be around 550 oys and girls from non-Christian omes under the daily instruction and nfluence of Christian teachers, who re glad to live and work in these illages that the people may hear bout Christ, learn to know and fol- ow him, learn to live Christian lives. These teachers are the Bassein and Nyaunglebin evangelistic workers, who also visit in the homes and tell he Gospel story to old and young.

The outstanding event of the nonth, one that will not be forgotten n a long, long time, was our eight- lay Women's Institute commencing he evening of the 3rd and lasting hrough two Sundays. We started off vith a social evening at my house, nd what a good time those women lid have! There were about forty in ttendance, and they felt the best had been left until last when Ma Eleanor San Tay arrived by the eight o'clock train, and after getting her breath (so to speak) told of some of her experiences during her visit in America. She was with us over Sunday and gave generously of her time and thought, speaking in three different meetings. Charity Carman and Thramu Naw Paw of the Bible School were with us the next week-end and we worked them just as hard as we did Ma Eleanor. They all gave us such good talks we wanted to hear more and more — as one woman said. Our daily program commenced with an early morning prayer service led by the village workers in attendance. The song service and short devotion that opened each lesson period was led by Thramu Hannah Taynaw, who is so full of pep herself that she made everyone else feel that each day was the best day yet. Two classes in the morning and two in the afternoon were taught by Ma Stella Dawson and by Thramu Rebecca of Toungoo. Women of the Bible, Parables of Jesus, The Christian Home, and Temperance in Our Homes and Villages, were the topics taken up in these lessons. The interest never lagged from the first lesson Monday morning through the last on Friday afternoon. I heard some of the women say that the days went by altogether too fast.

Saturday morning we had our regular women's meeting, and as the subject was The Shwegyin Mission Field we were fortunate in having with us two of the Shwegyin women who gave us first-hand information and personal experiences. The need for consecrated young people such as are at work on the Nyaunglebin and Thaton fields was stressed. Are there not some young people as willing and ready to work in the mountain villages as in the villages on the plains? Saturday afternoon we had a conference led by Thramu Naw Paw on how to strengthen our women's work in the village church.

There was a total attendance at the Institute of forty-five women (not counting the instructors); thirty-five of these came in from fifteen of our villages and two from Shwegyin town. All but six were lay-women, most of them young people or mothers with young children. Twenty-five were present at every session, and eight missed only the first session. I was delighted that everyone stayed through the last day and did not go home until Monday morning. One special feature of the Institute was having dinner in some of the Karen homes in town (a different home each afternoon) and after dinner having a worship service with the family all present.

I know some homes are going to be different because of the inspiration that the women received during the eight days spent together; I feel they have returned to their villages determined to make their homes more what Christian homes ought to be — the abiding place of Christ's Spirit. And maybe some will find the answer to the questions asked by several during the Institute: What can we do to keep our young people from drinking, from gambling and buying lottery tickets? What can we do to get them interested in the Church?

Hattie V. Petheram.

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For Cushing Schools

Rev. and Mrs. Herman Tegenfeldt, graduates of the Washington State College of Bellingham, Washington, have been appointed by the Board to service in Burma, and it is expected that they will be designated to Cushing and Baptist English High Schools.

They come very warmly recommended by the Board. Both have had several years' teaching experience, and in addition, Mr. Tegenfeldt is a graduate of Bethel Theological Seminary and has had experience in the pastorate.

According to latest information c their sailing, they should arrive Burma early in November.

Mrs. Weeks writes about them "We are so happy that such a fi young couple are getting ready to g ....The first thing I thought c seeing Mr. Tegenfeldt was 'He mig be George D's son....The only fau is that he is young, but I have hea that is one of the things that tim can and does effectually cure!"

We shall give them a warm we come when they arrive, with the young son.

We are glad to see that M Blanchard, the new appointee f Burman work, is scheduled to arri by the same boat.

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S. O. S.

These days we have heard a l about ships sending out S. O. S. cal because they need help for som reason or other. This is the sh "Rangoon Baptist City Missio Society" calling: and calling to YOU

I was amazed to find that eve though the year 1939-40 was starte with a credit balance of Rs. 21-6- the treasurer's report this past Sunda at its annual rally showed a deb balance of Rs. 93-12-2. WHY? N not because salaries were raised - even though they are low enoug already. Not because of unusu expansion in new work. But becau of a real decrease in contributio this past year.

Word of this status is bein brought to your attention so that a might know of the opportunity whic is yours now and that the Treasur and all those connected with this un of service will appreciate any contr bution which you might send. Th name and address of the Treasurer i

THRA OLLIE
Pegu Karen High School,
Ahlone, Rangoon.

Cecil Hobb

Judson College — *(Contd.)*

Dicky then had some maneuvering to do to make it clear that it is all gambling, but that the speaker emphasized the fact that the smaller man to man gambling often leads more to crime because of the personal opponent whereas in large organized gambling, they lose without any comeback being possible. It seemed pretty fair proof of the folly of lotteries that most of those sixty-five students had bought tickets in the State Lottery yet not one had ever won anything. So on the face of it, according to reason, it is downed.

About thirty rural reconstructors under Dr. Hillman have been out on eight trips this rainy season. They have visited seven different villages and have co-operated with the reconstruction leagues of two other villages. Dr. Hillman has himself removed seven teeth. On these trips out the students hold dispensary, speak in the schools and to the older people. They encourage the people to get better seed from the government, they encourage the use of the soil inverting plow and try to help the people to get the things they need. The older people have a keen interest in hearing about world affairs. The talks to the children are mainly along health lines and current events.

Our College staff welcomed back Dr. and Mrs. Jury this term. We are glad to know that Dr. and Mrs. Whittington will arrive in October for Geography and Dr. and Mrs. Beckerly in November for the Physics department. Dr. Jury is director of religious work. Mr. Allen is our pastor. Dr. Hla Bu, our Principal and Mrs. Hla Bu held a tea recently for all the staff and there we welcomed back Sayama Ma Eleanor who studied this last year at Rochester and Mr. A. N. Johnson who has spent two years at Chicago University and added another degree M.A. in Mathematics. We very much miss the Andrus' and Gates' who are on furlough in America. Agnes Darrow of the English department recently announced her engagement to John Michael Billane. We regret that we must let her go over to India when the time comes but at the same time, we rejoice with her.

Bertha Dickason.

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Our Heritage

When I think of A Kempis
I feel calmed and sustained,
And to a loving Jesus
I bring my strain and shame —
"My son, never be idle
"Read, write, do all you should,
"Always be doing something
"For the public good"
When lost in Augustine's great mind,
I look without no more —
"What you are in the sight of God
"That you are, und no more"
And as I stand reflective
I hear exquisite lines
About an Eden that was lost,
And when I look, he's blind!
But ere life's dream was shattered —
When all was young and fair
Our Milton whispered "Virtue!
"Why Heaven would stoop to her"
And Channing comes, admonishing
"Think of each foundation —
"Use every talent God has given
"His family is creation;
"He is your loving Father —
"He wants you to be free,
"Come, let us talk together
"In my sanctuary"
Why is it in a lonely place
And in a busy too —
They always come and talk to us
Till lost in their milieu
We are conscious of the changes
Yes, chasms that divide —
— For life is always rushing on
— And they are far behind;
And yet — they're not behind at all
And we, not one whit changed!
I wonder what is meant by Life?
And what is meant by Change?
O think of our rich heritage!
Tis yours, tis mine, yet theirs,
Have we no rich loom weaving
Carpet for the stairs
That we must climb, when others
Mounting the toilsome way
Stopping to trace the patterns
In their baffled day
Will take heart, be undaunted
As we in our time —
And see not broken threads, Ah! No!
But view One Grand Design!

Florence Strait,

Round Home at Pyinmana in the Rains

It feels so good to have nowhere to go but home. The past month we have had a chance to visit the villages around Pyinmana and the old friends there.

Last Sunday we visited Lewe and the home of U Ohn Sein. He was converted about eight years ago from being a notorious opium smuggler. The ability he had at the old business is now turned over to the service of Christ in ways which are good. Although he bears on his body the scars of the old life when he was once hacked up with a dah, he now is a source of blessing to his community. He is Chairman of the local Co-operative Poultry Society. His sandy fields had the best crop of groundnuts to be seen in the vicinity and he was starting the growing of arrowroot to demonstrate to his neighbour how it could be done. There are many improved pigs of Pyinmana blood in the village which he helped to introduce. His wife and three sons are also Christians. One is studying in the Burman Seminary and one who studied at Pyinmana is helping to run his farm.

The Sunday meeting was held at the home of Anna Luke, an Indian Christian district nurse who came from the A. B. M. High School, Taunggyi. Also prayer was offered in the home of a Chinese Christian carpenter who belongs to the poultry society. Another home visited was that of a retired Christian nurse where prayers were offered for a baby sick with pneumonia. The family giving Christian leadership in this community was that of Saw San Bwint, a graduate of Pyinmana, who is supported as egg collector for that section.

The previous Sunday we went to Shwemyo, 25 miles north of Pyinmana, by car. The morning was spent in the house of Ko Po Thaung, a lone Christian. He has kept poultry successfully for many years. He has also done improved farming. His maize and pigeon pea was first planted in rows and cultivated; now others are imitating him. He also started planting New Era cow pea and soy bean there. At the worship service in his home a neighbouring farmer was present who had been inquiring about being a Christian. The wife who had not yet been baptized, said she wanted her children to be Christians.

We crossed over the Sinthe creek which was in flood, on a steel cable bridge with a rolling platform shuttled across it. The bridge was built by a rich man in Rangoon so that the Buddhist priests on the neighbouring hillsides could go each morning to Shwemyo to receive their offerings of food. It was equally useful for others who paid a small fee to the caretaker.

At Shwemyo in the afternoon we held a meeting with members of the co-operative poultry society and talked over plans for the following year. This meeting which consisted mostly of non-Christians from surrounding villages opened with prayer and a talk from Proverbs 6:6, "Go to the Ant Thou Sluggard" which is a good text for co-operative meetings. The people were a friendly, responsive group who believed that Christian Missions were trying to help them to better things and the contacts made through poultry opened the way for deeper relationships of the heart and of religion which otherwise would not have brought us together.

Some students and young staff members from Pyinmana who came along also had training in the method of doing Christian work among Buddhist Burmans.

Another trip was to Kantha, sixteen miles west on the railway, where there is a Chin village church and

(Continued on page 238).

BURMA POSTS AND TELEGRAPHS
POSTAL NOTICE

Subject: — Restrictions on exports by parcel post to certain countries.

The Government of Burma have decided that no postal parcels addressed to the United States of America, territories under the sovereignty of the United States of America, the Philippine Islands and Switzerland should be accepted unless —

(a) It is accompanied by a certificate from an authorised dealer in foreign exchange to the effect that either the consignor has made arrangements to surrender the foreign currency proceeds in accordance with the regulations issued by the Reserve Bank of India or that the contents of the parcel are such that no foreign exchange transactions are involved; and

(b) its outer cover bears the name stamp of an authorised dealer in foreign exchange. The certificate will be in the form reproduced below: —

Strike out portion (1) or (2) which does not apply.

1. We hereby undertake to see that the foreign exchange representing the value of the undernoted parcel is duly remitted into Burma through our medium and is not retained abroad in a manner contrary to the Defence of Burma Rules.
2. We hereby certify that to the best of our knowledge and belief we are satisfied that the undernoted parcel does not involve any transaction in foreign exchange.

PARTICULARS OF PARCEL.

Name of sender .....
Addressed to .....
(Give full address) .....
Full description of contents .....
Value of contents Rs. ....

Signature of authorised dealer.
Place .....
Date .....

2. Senders of postal parcels to the countries mentioned above will make their own arrangements to obtain the necessary certificates and the name stamp of the authorised dealer on the outer covers of the parcels.

Dated Rangoon,
the 28th August 1940.

R. NESBITT-HAWES,
Offg. Director-General.

At the foot of page 245 " Import Restrictions " after " because " in the 4th line, read — " if the goods arrive here and the permit is refused, the goods will have to be returned to America at the purchaser's expense, providing good reason can be shown for their return. **Otherwise, they are liable to confiscation.**

PROGRAMME OF THE 20th PYINMANA WORKERS' INSTITUTE

September 24 — October 4, 1940

Please note there will be special conferences on the needs of different racial and regional groups on the following dates to which those interested are specially invited.

Tuesday Sept. 24: — Home Crafts Day.

Ladies of the Home Arts Committee to present the need of Home Arts and Crafts for improving village life.

Wednesday Sept. 25: — Kachin and Lahu Day.

Mr. Wm. Cummings will tell of progress of Kachin economic improvement program, followed by conference on mountain problems of Kachins and Lahus.

Thursday Sept. 26: — Flooded Areas Day.

The problems of flooded regions, kaing crops and needs of the church in these areas. Discussion of new economic opportunities by Sra Kyaw Bala of Kyonpyaw Township.

Friday Sept. 27: — Karen Hills Day.

Taungya improvement, and cooperation with plains Karens for helping their brothers in the hills. Discussion led by Thra Ya Gyaw of Papun and other hill workers.

Saturday Sept. 28: — Youth's Day.

Conferences on "The Christian Home," "Young Womanhood's Contribution to Burma," and "Youth and the Church." Mr. Hobbs, Mr. Graham and delegates from the Seminaries and Bible Schools as well as other centres, will take part.

Sunday Sept. 29: — Worship Day.

Youth Rally in the afternoon. Racial conferences in the evening.

Monday Sept. 30: — Chin Day.

Problems of the Chin church and its social and economic life, led by Samo Po Aung, B.A., Chin Headmaster, Govt. High School, Yamethin.

Tuesday Oct. 1: — Burman Day.

Religious Work and Rural Reconstruction among Burmans.

Judson College and Pyinmana methods and others will be discussed.

Wednesday Oct. 2: — Women's Day.

Mr. Streeter, Ma Sein Tin of the Y. W. C. A., Rangoon, and Ma Mya Kyi of the Burman Women's Bible School, Insein, will lead discussions on Women's Activities.

Thursday Oct. 3: — Education Day.

How regular schools may undertake carrying on Vacation Bible Schools in villages will be discussed by Daw Hannah of Moulmein. Others will take up village school improvement.

Friday Oct. 4: — Closing Day.

Closing testimonials.

Meals and lodging will be provided free for outside visitors to the Youth's Conference September 28 - 29. The regular charge for eleven days' board at the Institute is Rs. 5. Those desiring third class railway concessions when four or more travel together please write to me early giving names and ages.

The following is the daily time table: —

6: 45 — 7: 30 A.M.: — Bible Study: Led by Rev. G. Appleton of Holy Cross College the first week, and Rev. M. L. Streeter of Tavoy the second week.

8: 00 — 9: 45 A.M.: — Tours to visit agricultural demonstrations and other projects.

9: 45 — 10: 35 A.M.: — Rural Reconstruction Methods.

10: 35 — 11: 25 A.M.: — Government Departments such as the Departments of Agriculture, Public Health and Forests, will tell what they are doing for village welfare.

2: 20 — 3: 10 P.M.: — Methods of Church and Religious Work for the Villages. Daw Hannah will teach Vacation Bible School Methods the second week.

3: 10 — 4: 00 P.M.: — Health and Home talks and demonstrations by Mrs. Dickason of Judson College, Mrs. Horton and Nurse Hla Sein of Pyinmana.

4: 00 — 4: 50 P.M.: — Agricultural lectures by the Pyinmana Staff on Fruits, Special Crops, Soil Fertility, Cattle, Feeding Animals, etc. Messrs. Horton, Smith and Case.

7: 15 — 8: 00 P.M.: — Cinemas and recreational features. Visitors are asked to come prepared to take part in the General Concert Thursday Oct. 3rd.

Brayton C. Case.

Pyinmana — *(Continued).*

Christian headman. Here the usual divisions between families and problems of backsliders had to be met. Nurse Ma Hla Sein had started a good health centre but this year she has gone for refresher work back to Ellen Mitchell Hospital, Moulmein. Her family leads the Christian work of the village and another nurse is making regular visits to help keep up the health work. Here I met Christian young people coming along who are needing direction in village Christian work as well as old Christians needing to be revived. Every hour on these trips is packed with opportunity. How rapidly would God's Kingdom go forward if each Christian would keep on the job where His Master places him! Saya Po Aung, a college graduate, the new Chin headmaster in the Government High School, Yamethin, is giving new inspiration to our local Chin Christians because he and his family put their religion to work wherever they go.

Brayton C. Case.

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From Rev. Ernest Grigg:

On April 12th I entrained at Exeter for Buffalo where, in association with Mrs. Elizabeth Cope and Rev. L. Brown I addressed seven assemblies at the Prospect Avenue Baptist Church.

Thence I journeyed to New York where I spent ten days and from that vast metropolis was deputed to Kansas State on a four weeks' itinerary which will conclude tomorrow evening. On Monday the 27th, I plan to return to the home of my boyhood in Canada, *via* Chicago. Grateful indeed am I to our Heavenly Father for the health he vouchsafes to me and for these priceless opportunities of glorifying His Son by numerous addresses and personal contacts.

Ernest Grigg.

From Edna D. Smith:

Swatow, China,
July 16, 194

The Burma Mission surely h suffered this past year. I ha thought of you so often and send yo my love and sympathy.

I am hoping to go to Baguio Hong Kong keeps calm so we can g through it.

Edna D. Smit

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From the Weeks':

Ferndale, Wash. R. 1.
June 24, 194

I want our Burma friends to kno that my mother has gone and that w are very thankful that she was spare to us for a year after we came hom It has been a wonderfully happy tim for her and now we are gettin accustomed to her place being vaca but the joy the year has brought wi be with us always.

Yesterday we heard, in the Swedis church in Bellingham, Herma Tegenfeldt, who was ordained the on Saturday and who is to come Cushing. We feel sure that he wi be a fine one for the work in Burm We only wish such an one was goin to Moulmein for the Karen work an the many other jobs always foun there.

Judson is getting stronger and have just recovered from a vacatio in bed.

Yours,
Louise S. Week

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From the Lester Raneys:

Word comes from the Raneys tha they have been appointed by the Hom Mission Board to service in Anadark Oklahoma, among the America Indians. Their many friends Burma will look forward to hearin from them in their new work W all join in wishing them good luc and a fruitful period of service!

"Christian Giving"

A Book Review

Out of the International Missionary Conference at Tambaram comes this little book by Bishop Azariah of Dornakal. He presents facts and a program which he outlined before the Tambaram Conference, stating his conviction that self-support is possible and desirable for the churches of India.

Readers in Burma will be especially interested in the fine compliment which he pays to the Karen Baptist Church. "As far as self-support is concerned," he says, "the Karen Church is certainly a classic example among the Churches in India, Burma and Ceylon."

He produces facts and figures with regard not only to the Karen church, but to the Batak Methodist Church of Sumatra, and the churches of Korea, where self-support has been largely attained. In these three areas, he finds factors operating which can be brought into play in the churches of India. The Batak church has attained self-support in part by government help (most of the pastors are also teachers, half their salary being paid by government for this service.) But the mission policy of encouraging self-support from the very beginning is also responsible. Parallels in Korea and among the Karens indicate the truth of this contention.

After succinct discussions of these three churches, the Bishop turns to a consideration of the Indian churches. Giving, per capita, is exceedingly low, and Christian work requires large subsidies from Western lands to exist at all. The reasons for this, in the last analysis, are indicated to be spiritual. "Defective Christian Giving in the Churches in India is primarily due to lack of spiritual vigour." Cogently the Bishop argues that Christians should give to their churches, not because they are urged to do so, nor because they are compelled to do so, nor yet because "contributions from the West are falling off." The act of giving should be a sacrament, and in Christian training it ought to be stressed along with the duty of right living and Christian evangelism. A three-fold emphasis on the Bible, on personal witness and evangelism, and on Christian stewardship, is urged upon the Indian churches.

About half the book is devoted to a study of Biblical teaching in regard to stewardship. It is difficult to read these passages from the Scripture and fail to be convinced of the truth of the Bishop's argument. In Burma conditions are not exactly the same as in India, but the message commends itself to Christians in Burma for their earnest and prayerful consideration.

"Christian Giving, A Series of Studies in Christian Stewardship," by V. S. Azariah, Bishop of Dornakal. Published by the Christian Literature Society for India. Available from the A. B. M. Press at ten annas.

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> The support of the Church must be rooted in its spiritual life. The use of the Church's gifts must make for spiritual growth, otherwise giving proves unfruitful. Through his gifts the worshipper expresses his growing inner life, his gratitude to God and reaches out to the entire brotherhood of Christians and to those outside. Sacrificial giving is one of the essential elements in promoting true spiritual growth.
>
> — The World Mission of the Church
>
> (Tambaram Conference Report.)

A Man's Heart and God's Word

"O, there you are! I've been wanting to see you again." This from a worker on one of the boats docking at Rangoon. Who was it he wanted to see again, and why?

The last time his boat touched at Rangoon, this same man had received a Scripture text from Rev. G. David, Indian evangelist working on the Rangoon wharves. He protested that he didn't want it, wouldn't take it, and wished Mr. David would go away and stop bothering him. But the evangelist insisted. Finally the follow stuffed it in his pocket, in order to get rid of this persistent man. He fully intended to throw it away at the first opportunity. But somehow he never did.

When he went home, the bit of paper was thrown in a corner of the house and forgotten. Shortly after this, the man became seriously ill, and his mind wandered. While he was sick, the thought kept tumbling over and over in his mind, "I'm unhappy; how very unhappy I am! What shall I do? What can I do? How can I find happiness?"

While he was lying sick in his bed, he watched his little son at play. The boy found a bit of paper in the corner. "What have you got there?" his father asked. "Oh, just a piece of paper, father." "Let me see it," he demanded. He took it and read it. It was a part of the Sermon on the Mount.

Over and over again he read it, and began to say to himself, "If these things are true, this is the way to find peace and happiness. I never heard words like these in all my life. I wonder who said these things. It says here, 'Jesus sat down and taught them.' I wonder who Jesus is. Where can I find out?" At last he remembered where he got the tract, and he resolved, next time his boat went to Rangoon, to look up Pastor David and ask him mor about the teacher Jesus who sai these things.

So, "There you are! I've bee wanting to see you again!" he cried and told Pastor David the story They sat down together in a corne of the wharf, and Pastor David tol him the Old, Old Story, reading t him from his Bible. New hope wa born in the man's heart.

"But," said the man, "If I onl had a book like yours, I could rea this story for myself. Where can get a book?" Pastor David too him to the British and Foreign Bibl Society,* and the man purchased complete Bible in Tamil, his nativ language.

"God moves in a mysterious way his wonders to perform." "Th entrance of Thy words giveth light.

— Told by Pastor David to Leonard A. Crain

* There are three major agencie for the spread of the Gospel and c Christian literature operating i Rangoon:

The British and Foreign Bibl Society distributes Bibles and Scrip ture portions, without note or com ment, all over the world. Its Ran goon branch carries the Scripture in most of the languages spoken i Burma; its colporters go from vi lage to village, carrying the Wor with them.

The Christian Literature Societ is an organ of the Burma Christia Council, which represents pract cally all the Protestant bodies work ing in Burma. The Christian Liter ature Society publishes and circu lates non-sectarian religious an educational materials. It is engage in an expanding program of pro duction, and through its sale agencies is striving to make it publications available more an more widely to the people of Burma

The A. B. M. Press is the direc descendant of the little print sho established by George Hough in 181

to print the Scripures as they were translated into Burmese by Adoniram Judson. Through the energy and foresight of its managers through the years, it has become the finest printing plant in Rangoon. Its income from commercial work provides funds for publishing a large number of tracts, pamphlets and books for circulation at low cost or free. The Press is the official Baptist publishing agency in Burma. In its salesroom the best religious publications are available, in English, Karen, Burmese, and other indigenous languages.

These three agencies work together in close cooperation for their common aim, *to help bring Christ to the people of Burma, through the pages of the Gospel and other Christian literature.*

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Judson Bible Centenary

The tall tower of Judson College Chapel looks down on pleasant tree-shaded lawns, on gracious buildings, and on as attractive and happy a group of students as is to be seen at any university in the world. What created all this? It may truly be said that its creation began on that day, a hundred years ago, when Adoniram Judson gave the Burmese Bible to this country. In October this year the Centenary Celebrations of the printing of the first one-volume edition of the Bible in Burmese are to be held in Rangoon.

What a man this Adoniram Judson was ....scholar, pioneer, leader, physician of souls, a man cast in the heroic mould. Born in a New England home at Malden, Massuchusetts in 1788, he was twenty-four when he sailed east to begin his life's work.

Behind a stockade lay a sprawling mass of thatched-roof huts built on stilts, mud, floods and filth. That was the Rangoon that Judson saw as he stood in the "Water Gate" of the city on a night in July 1813. It was here that he began his work, and his first task was to learn the language. No ordinary fluency would satisfy him. He must feel "his way into the heart of the language," for even in those first days he looked forward to translating the Bible into Burmese. A persistent thoroughness and a passion for excellence he put into this business of

Religious Books at Greatly Reduced Prices

Titles selected from a shelf of books reduced to approximately cost price. *Don't delay in sending your order,* as these books are on display. "First come, first served."

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A Faith for Today, G. S. Marr..	1	6	0
The Price of Power, T. S. Holden	1	11	0
Seeing Greater Things, N. Deck	1	12	0
Law of Liberty in the Spiritual Life, E. Hopkins	0	8	6
Christian Parenthood in a Changing World, J. H. Montgomery	1	3	6
Studies in the Life of Christ, H. B. Sharman	2	15	0
The Life of Love, H. W. Hindle	0	11	0
Their Call to Service, P. E. Howard	1	8	0
Teaching the Youth of the Church, C. P. Maus.. ..	3	0	0
Evangelism in the Sunday School, C. G. Chappell ..	3	0	0

	Rs.	a.	p.
Revelation, A. C. Gaebelein ..	1	15	0
The Prayers of the Apostle Paul, John A. Bain.. ..	1	4	0
The Enchanted Highway, G. H. Charnley	2	8	0
The Uncut Nerve of Missions, C. B. McAfee	3	5	0
Intro. to Mission Service, G. A. Pollock	2	0	0
Paths that Lead to God, W. F. Tillett	4	15	0
Bigger and Better S. S., A. H. Gage	3	0	0
The Origin of Religion, S. M. Zwemer	3	4	0
Silence and Prayer, W. Monod	1	5	0
Christian Enterprise Among Rural People, K. L. Butterfield	3	6	0
Jesus and Rising Generation. W. A. Cameron	4	8	0

mastering a foreign tongue. He studied Burmese literature, legends, history, and poetry, for he must understand the Burmese people as well as their language. Three years after landing in the country he began to translate St. Matthew's Gospel, but it was six years before he attempted to preach in public. This in itself is a remarkable feat.

When Judson did begin to preach at a *zayat* he built near the road which led to the great pagoda, his congregation numbered fifteen. Converts were few. Rumour whispered that any person who followed the foreigner's teaching would be arrested and tortured. Judson decided that he must obtain the king's authority to preach and a promise from "the Lord of Life and Death" that Burmans who listened to him should not be persecuted or imprisoned.

With high hopes he made the journey to Ava. His mission failed. Again and again throughout his life he renewed his effort to gain religious toleration, but without success. Nine years of heroic labour brought him only nineteen converts. But his courage was magnificent. Behind the closed doors of the *zayat* he continued to preach and he continued with his translation of the New Testament.

In 1821 Dr. Price, the first medical missionary, arrived in Burma and was summoned by the king to Ava. Judson accompanied him as interpreter, and this second visit to Ava was more successful. Gradually the "Sovereign Lord of land and sea" grew friendly with him and he was invited to settle in Ava. Courtiers and the common people listened to his preaching. Here was the foundation for his future work. Then suddenly, War! War between England and Burma! Judson was arrested and taken to the *Let-ma-yoon* ("Hand, Shrink Not"), the prison of torture and death. Fettered, and with his feet raised at night until only his shoulders rested on the ground, he lay in the dark horror of this crowded hovel. For twenty-one weary interminable months he lived under conditions of appalling cruelty, misery and filth. Death stood always at his side. Not until 1826 when peace was made was Judson released.

Tenasserim was now British, and there missionaries and Burman cônverts would have religious liberty. Judson decided to go to this new province. He was invited by the Civil Commissioner for the new territory to accompany him on an exploring expedition, to select a site for the capital. A site was chosen on a peninsul at the mouth of the Salween and here o the beach the English flag was hoiste Judson read the sixtieth chapter of Isaia and offered a prayer, and they took po session in the name of King George an the Honourable East India Compan The new city was to be named Amhers

It was at Amherst, and later at Mou mein, that Judson finished revising h translation of the New Testament an took up again his work of preaching th gospel. And from Moulmein he bega his new work among the Karens. H had the old pioneering spirit in his bloo still. It was this that had fired him wit enthusiasm for the missionary adventu and carried him to the unknown east. was this that had saved him from di couragement in the face of tremendou odds, and made him equal to every hin rance and apparently overwhelming diff culty. Now he explored, he travelle from village to village, from home t home, on foot, by boat, by canoe, preach ing, counselling, holding church meetin and baptizing. Such was his life for th next three years.

A new printing press had been built Moulmein, and this meant that Judso must settle down to the final revising the New Testament, the supervision the printing of the first edition, and t the tremendous task of translating th Old Testament.

In January 1834 Judson gave Burma Bible. He had translated the whole the Bible into Burmese. It was the wor of twenty years and the supreme achiev ment of his life. But he was not conten the translation had to be revised, correc ed, improved. It must be as perfect human ability and knowledge could mak it. The Judson Bible is a book that rank not only as one of the most importa productions of literary scholarship durin the nineteenth century, but as one of th really great heroic versions of the Scri tures.

"A Bible in every village in Burma"- that was Judson's aim, and in the hu dred years that have passed since h Bible was finished, the Scriptures hav been distributed throughout the countr

Adoniram Judson died in 1850. "H enriched an ancient literature with th best of all books — the Bible; he founde a church; he established principles Christian service that still mark succes ful missions everywhere; he challeng and inspires strong hearts of every lan and summons all who follow Christ live nobly and do valiantly."

From the Lattas:

You will all be glad to hear of the Lattas' safe arrival in San Francisco about the first of June. Mrs. Latta says, "In all our trip there was never a hitch; everything was even better than planned." Dr. Holt from the Baptist offices and the Lattas' youngest daughter, Emma, from Oregon, were down to meet them at the boat. They moved on out for Columbus, Ohio, the same day they arrived and the family reunion with Margery, Mary and Dr. Jack in Lois' apartment seems to have been a very happy occasion.

After only three days in Columbus they were able to get into their own home in Granville, by the side of "Sugar Loaf," and Mr. Latta writes thus at the end of one week:

"We are settled enough to be comfortable. The floors all needed painting and varnishing. Have gone over five rooms, with five more to do. Take a room a day. Have a long-handled brush that I can use without stooping and it takes only a half-hour to varnish a room. We are working at it a bit in the mornings and taking it easier in the afternoon."

So, you see, "Uncle John" is back at his old tricks. Dr. Jack says he must do a lot of loafing on "Sugar Loaf," but who can imagine Mr. Latta loafing anywhere!

Mrs. Latta is better and they were planning for an X-ray of her heart in a few days. She is enjoying having the grandchildren at home, since Margery, with Jean and Joan, are to be with them until they are well settled.

We are thankful for the Heavenly Father's loving care and His goodness to us, and rejoice with the Lattas in their rejoicing. Cecile Hobbs.

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Born

To Mr. and Mrs. Robert Horton of Pyinmana. a daughter Jacquelyn, at the Ellen Mitchell Memorial Hospital, Moulmein, August 22nd.

In the Neck

No. I didn't get it there, but my wife did! Letters from her informed me that she somewhat suddenly decided that the best way of getting rid of the pain in her neck was to submit to another goiter operation. She was operated on at Boston on 11th June and writes that it was the easiest, for her, of any operation she has had. She thinks it has improved her chances of returning to Burma. During our first term in Burma she developed a goiter which was removed on the way home in 1919 at the Mayo Clinic, Rochester, Minn. For years afterwards she suffered from an under-secretion of thyroid and from time to time had to take thyroid extract. During our last furlough in 1935-6 her neck began to increase in size. She has had to be careful since then because when she became tired her neck added to her weariness by paining. Except for the pain in her neck she was enjoying good health and now hopes that she will never again "get it in the neck."

A week before the operation she enjoyed seeing our son Clinton receive his diploma from Andover-Newton. The week before that she attended the Northern Baptist Convention at Atlantic City. June "Missions" in telling of the Clinics there mentions, "C. A. Condict" (Clinton) who took part in the Clinic on Evangelism in charge of Dr. W. E. Woodbury, a classmate of Dr. A. C. Thomas and of Clinton's father at Newton Theological Institution.

E. Carroll Condict.

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From the Wiatts:

A very interesting letter from Dr. and Mrs. Wiatt will appear in the next issue. Their address is:

316 Mission Road,
Glendale, California.

Import Restrictions on Purchases from America.

Perhaps there are many in the field who have not been acquaint with the Import Restrictions on foreign goods into Burma by the setti up of an Import Trade Control Department. This Department has be affiliated with the Customs and has been instituted as a war time measu A list of prohibited imports has been drawn up, and a further list of goo which require a permit to be imported into Burma. For the benefit those who do not have a copy the lists are given below:—

TOTAL PROHIBITED IMPORTS

Confectionery, sugar candy, cocoa and chocolate;
Canned or bottled provisions; oilman's stores and groceries;
Marbles and stones;
Soap and toilet soaps; soaps for household and laundry use.
Skins tanned or dressed and unwrought leather other than fur skins.
Leather cloth, including artificial leather.
Fur skins dressed.
Furniture and cabinetware; furniture of wicker-work or bamboo.
Old Newspapers;
Mats and Matting;
Haberdashery; millinery and drapery.
Articles made of stone or marble.
Glass bangles, glass beads and false pearls.
Silver plate and silver manufacture;
Gold plate and gold manufacture;
Silver and gold plated goods.
Jewellery and jewels.
Metal furniture and cabinetware.
Firearms.

There are several other items which have been omitted from this as it is hardly likely that people would be interested in importing, su as kerosene, motor spirits etc.

ARTICLES FOR WHICH A PERMIT IS REQUIRED

Fruits, fresh, dried, salted or preserved.
Biscuits, cakes and farinaceous and patent foods, canned or bottled.
Jams, jellies, pickles, chutnies, sauces and condiments, canned or bottled.
Fruits and vegetables, canned or bottled.
Proprietary and patent medicines.
Toilet requisites.
Rubber tyres and tubes, other manufactures of rubber.
Stationery, including drawing and copy books, labels, advertising circul sheet or card almanacs and calendars, Christmas, Easter and other ca including cards in booklet forms.
Fabrics containing more than 90 per cent of silk, including such fabrics broidered with artificial silk.
Fabrics containing more than 10 per cent and not more than 90 per cent s
Oil cloth and floor cloth.
Earthenware, China and porcelain.
Domestic earthenware, china and procelain.
Glass and Glassware, except bottles.
Precious stones, unset and imported uncut and pearls, unset.
Precious stones, unset and imported cut.
Enamelled ironware.
Domestic and builders' hardware and stoves.
Cutlery.
Motor Cars.
Cycles (other than motor cycles).
Photographic apparatus.
Clocks and watches and parts thereof.
Toys, games, playing cards and requisites for games and sports, bird shot, cannons, air guns and air pistols.
Paints, colours and painters materials.

On the Frontier at Sumprabum

Frontiers always seem to have a ascination, largely because they are n the borders of the unknown, I uppose. It was a very interesting xperience after having spent most of ıy missionary career in Rangoon, to ome to this farthest-north outpost of ur work. As most of you know, it s possible at odd times when it oesn't happen to be raining, to get o this place by motor car. The hrills of the drive over our famous oad were quite adequately described ıy Dr. Josif after a trip up here. But ıce you arrive in Sumprabum, all uch modern methods of travel as notor cars, are no longer thought of. Your journeyings afield are thereafter ın foot or by pony.

If you stick to Government roads and trails, the grade is not bad, but once you start branching off on Kachin "ding-dawk-lams" (short-cuts) you are in for some real climbing. One of my young teachers blithely told me that a person's feet get very tired walking on level ground, but they feel fine walking up and down hills. That may be true of Kachin feet, but mine prefer the easier grade. On level roads I can outwalk any of the women and keep up with the men, so for the good of my reputation I stick to them!

My first year here was mostly a time of learning — the language, the customs, the locality and the people. I didn't know much about the problems of the people, because I was so limited in vocabulary. Now I begin to feel acquainted with both the people and the language, and I realise more fully both the difficulties and the possibilities of winning these people to Christ. When I look at Bhamo, Namhkam, Kutkai and Myitkyina, and realize to what proportions the work has grown in a short half-century or less, I feel sure that the same thing can happen here, given adequate workers. But when I look at the ignorance, disease and worst of all, the inertia of the people, I realize that what can happen will be due solely to the work of the Holy Spirit in the hearts of these people and not to the eloquence of the workers.

There is no doubt whatever that better living conditions, most especially better methods of agriculture, are absolutely essential if our Christian people are to advance. When people are so dead tired from grinding work that they fall asleep if they sit down for a few minutes, you cannot hope to teach them very much.

That is one reason why the school is not only desirable, but necessary. If we can have children for a few years before they are caught in the monotonous daily round of Kachin life, then we give them a foundation for the future which their parents will never have. There is no doubt whatever that Christianity opens the minds of people, and when they really accept the truths of Christianity they begin to let the light of truth into all areas of life. A frontier mission station is a place of miracles — miracles in the lives of people, which take place before one's very eyes. So in spite of the inevitable difficulties and problems of such primitive work, I thank God that I have the privilege of working on the frontier.

L. P. Bonney.

Import Restrictions — *(Continued)*.

The above items do not relate to traveller's bonafide baggage. If any of you are considering purchasing goods from America, which require permits, it is advisable to secure a permit for importation prior to sending the order because if the goods arrive here and the permit is refused then the goods will have to be returned to America at the purchaser's expense.

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